

P I O N E E R

July
-
August
-
1993

Volume 40
Number 4





1 - 6 day tours available for charter groups or join one of our already scheduled departures.

June 5 *National Trail Day - Emigration Trail*

One day tour to Little Mountain for a special historical presentation, then hike down the trail to Mormon Flat for a delicious luncheon. Guides will include Bruce Hamilton from Pioneer Trail State Park and John Knudson from Utah Parks & Recreation.

June 29 *South Valley Circle - South end of Salt Lake Valley*

One day tour to include the fascinating history of Midvale, Sandy, West Jordan, Granite, Sandy and Copperton. Will include lunch and a visit to Bingham Copper Mine as well as other sites.

July 20 *A Look at Lehi - Northern Utah County*

One day tour investigating the history of Lehi, American Fork, Pleasant Grove and Alpine. Tour includes lunch and lots of little-known tid-bits about these early pioneer settlements.

August 3-5 *Northern Expansion & Emigration Trail*

Three day tour into northern Utah and southeast Idaho will include the Festival of American West, plus one night in Jackson, Wyoming. We'll search out the history of the little pioneer communities of Idaho and Wyoming as we pass through to pick up the Emigration trail at Ft. Bridger.

September 15 *Fall Excursion - Wasatch and Summit in Color*

Nothing beats Utah's colors in the fall! This short and lively one day tour will take in Park City, Heber City, Midway and all the surrounding area - with lunch along the way.

October 4-11 *Daniel Boone and the Cumberland Gap*

Tour highlights include: Nashville, Chattanooga, Civil War sites, Gatlinburg, Knoxville, Cumberland Gap, Lexington, Frankfort, Louisville, and historic sites too numerous to list here.

October 22-25 *Mormon Colonies in Mexico*

A repeat of a most popular visit to the historic colonies settled by our forefathers. Don't miss this one! We have limited space on this tour - so call early for reservations.

FOR MORE DETAILS ON ANY OF THESE TOURS:
1-800 231-2769

American Heritage Tours

942 East 7145 South A-105
Midvale, UT 84047



PIONEER

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July - August 1993

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The Sons of Utah Pioneers**

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Chapters & Abbreviations

AL	At Large
BH	Beehive
BE	Box Elder
BY	Brigham Young
BV	Buena Ventura
CR	Canyon Rim
CV	Castle Valley
CC	Cedar City
Cent	Centerville
CM	Cotton Mission
ER	Eagle Rock (Idaho)
EMC	East Mill Creek
E.Sie	Eastern Sierra
GAS	George Albert Smith
GL	Glendora (Calif)
H-R	Hole in the Rock
Hol	Holladay
HV	Hurricane Valley
JRT	Jordan River Temple
LCR	Little Colorado River (Ariz)
Me	Mesa (Ariz)
Mills	Mills
Mur	Murray
Og Pi	Ogden Pioneer
Oly H	Olympus Hills
Oq Mt	Oquirrh Mountain
Pal	Palmyra
PH	Pioneer Heritage
RR	Red Rock
SLC	Salt Lake City
SL Pi	Salt Lake Pioneer
SRV	Salt River Valley (Ariz.)
SC	Settlement Canyon
Sie	Sierra (Calif)
SD	South Davis
SH	Sugar House
Tag	Tag-a-long
T/B	Taylorville/Bennion
Tem	Tempe (Ariz)
TF	Temple Fork
TQ	Temple Quarry
TMV	The Mountain Valley
Tim	Timpanogos
TP	Twin Peaks
USRV	Upper Snake River Valley (ID)

About the Cover

Mt. Timpanogos is located in north central Utah, due north of Provo and southeast of Salt Lake City, in the Wasatch Mountains. The peak was named after the early name of the Provo River. "Timpanogos" is a Piute word that refers to rock and running water. It does not refer to a legendary sleeping Indian Princess. Local people in Utah Valley call it Timp for short, which is the name most used. Timp is the second highest mountain in the Wasatch Range at 3581 meters. Only Mt. Nebo to the south is higher.

The name Timpanogos comes to us from the diary kept by the Dominguez and Escalante Expedition, which came through Utah Valley in September of 1776. The expedition started in Santa Fe, New Mexico. The group was looking for a northern route to other Spanish colonies in California. During the last days of September, the expedition camped for several days in Utah Valley and along the lower Provo River, which they called the Rio de San Antonio de Padua. The Spaniards called the people living around Utah Lake the Luguna Indians, but the Indians in the area called themselves the Timpanogotzis. The Spaniards then called Utah Lake, Lago Timpanogo, and the mountain above, La Sierra Blanca de Los Timpanois. This is interpreted into English as White Mountain of the Timpanogos Indians. Since it was late September, the mountain must have had some fresh snow on the summit to have gotten this name.

Because Timpanogos is the highest and most dominant mountain surrounding Utah Valley, it has long been a landmark for local residents. Because of its physical setting, that of running northwest to southeast, it is the only mountain in Utah which has a glacier. For the most part, it's not a true glacier—just a large perpetual snow or ice field, but it does have some small bergschrunds. These are small crevasses which develop between the upper-most part of the ice and the mountain's headwall. However, these bergschrunds are insignificant and are normally incapable of swallowing hikers.

The second LDS Temple in Utah County will be built at American Fork with Mount Timpanogos in view. □

President's Message

At this time of the year, one's thought can easily slip back into history and think about the Pioneers entering this valley on July 24, 1847. It took a special kind of people to stay true to their beliefs under the persecution that was being levied upon them in Missouri. I believe it was not an easy task to leave a comfortable home and surroundings and take only what one could load into the conestoga type wagons, and start out West. These pioneers and leaders were heading into sparsely explored areas. Only a few explorers and mountain-men had been through this area before.

A person has to think very hard to picture what the Salt Lake Valley looked like as they came out of Emigration Canyon onto the East bench. Their first look at the valley had to be quite a shock to them. There was only one tree that was large enough for any shade. The valley floor was dry, dusty and filled with sagebrush, with the Salt Lake on the West.

These Pioneer fore-fathers well deserve to be remembered for their integrity, faith and a desire to make this valley blossom as a rose. It behooves us all to remember and maintain these memories and accomplishments of the Mormon



Pioneers. To keep these memories alive and preserved is the mission of each one of us.

The bids for repair of winter damage to our parking lot has been received, reviewed and the low bid was \$13,001.00, which has been awarded and will be done within the next two months.

There will be a special coin minted by the National Society of the Sons of Utah Pioneers commemorating the centennial (100 years) of the Salt Lake Temple. Sale of this special coin will help offset the cost of repair to the parking lot. This coin should be available around the 15th of August, 1993.

The full size statue of Brigham Young is now underway. The sculptor has been awarded. Most of the money has been raised to pay for this work. We would like every member to donate \$5.00, payable through your chapter, to participate in the completion of this statue. The statue will be placed in the State Capitol rotunda on July 24, 1994.

We are nearing the date of our Annual Encampment. This year it is Sparks/Reno Nevada on September 23-24-25, 1993. There are several busses going from the Salt Lake area with chapter members on them. If any of the chapters have not filled their bus, please call and give this information to Sherrie Held in our office. She can put you in touch with other chapter members who are looking for a bus to go to the Encampment.

Remember to register before August 1st and save yourself \$10.00 each. This encampment should be a wonderful experience for us all. I look forward to seeing you all there.

We as an organization and individual members should do all we can to

Preserve the Past

Pioneer the Present

Shape the Future.

*Frank A. Brown
National President*

COME AND VISIT OUR LIBRARY

Many of you are already aware that our SUP Library has taken on a new status as of last November. We are now a branch of the Family History Center which used to be known as the Genealogy Library downtown. Our name is CANYON RIM FAMILY HISTORY CENTER. We wanted a name that would indicate our area and that would make everyone feel welcome.

Currently we are open on **TUESDAY** from 9 a.m. to 4 p.m. and on **WEDNESDAY** and **THURSDAY** from 9 a.m. to 9 p.m.

A member of the Ancestral File Department from the Church office, spent a couple of hours with the volunteers of the library last week, helping us to learn more about the program which we have here in the library. Randy Sartore said that we had the most complete library of this kind. He knew of no

other center who had all the research tools that we have, besides what the church has furnished for us in the way of computer, microfiche and film reader. We are starting to gather films so that our patrons can have access to what they may need.

We are proud of our facilities and the fine volunteers we have who will do all they can to help you solve your research problems. We have been informed that most any day we should receive the "Temple Ready" program and we are eagerly awaiting it.

People have been wonderful in donating books and articles and histories etc. to help our library grow. For instance, the other day we received a very old book printed in 1878. "A Genealogy of the Descendants of John May". This book can not be found on the shelves but can be requested. Another book is "Pio-

Florence Youngberg, Director of Library

neers of Massachusetts" by Pope, and "Cemetery Records of Barnstable, Mass." There are many other books which have been donated to us, all of which may help you in your research.

When you have some time to spare, come and visit us, you just may find what you are looking for. Also, we would encourage you to donate those dust-covered books which are sitting on your shelves, the ones you know would make good research books, but which you don't use. Don't let them be thrown out when other people can get some good from them. How about another book we have "Stalwarts South of the Border", about those who lived in the Mexican Colonies.

We can even help you to know how to write your life history or that of members of your family. Just give us a try. We want to help you in your research. □

NOMINEES FOR PRESIDENT-ELECT

Orson D. Wright, President Past President's Council, would like to announce the following nominations from the Nominating Committee for the 1993 Election during the Sparks/Reno Encampment.

The candidates for the office of President-Elect are John A. Larsen of the Mills Chapter and Vernon J. Taylor of the Holladay Chapter.

The candidates nominated for the office of Member of the Financial Advisory Council are Dean Freeman of the Box Elder Chapter and Leo Leonard of the East Millcreek Chapter. Future nominations concerning nominations for Area Vice Presidents will be announced at a later date.



JOHN A. LARSEN is a long time life-time member of the S.U.P., a descendant of his maternal and paternal lines of pre-1850 settlers of Utah. He has considerable administrative experience that should help prepare him for the leadership of the National S.U.P. as President Elect.

He served as Past President of the Sugar House Chapter and more recently as President of the Mills Chapter, and two years on the National Board. He has been a Bishop,

Stake President, Mission President, Regional Representative and President of the Jordan River Temple.

In his professional career he has been a high school Principal, a District Director and an instructor at both the B.Y.U. and U of U.

He sustains the leadership that is guiding the destiny of our great organization and believes he can build on the strong foundation they have established, and with the support of the membership, will carry us to even greater heights. He would deem it an honor to represent and serve you.

His wife says of him "He's just a big Teddy Bear with a marshmallow heart!"



VERN J. TAYLOR was born in Holladay, Utah, in the home of his great-grandfather, George Boyes, to John B. and Myrtle Wagstaff Taylor. He attended Holladay School, Irving Junior, Granite High, and B.Y.U. He loves sports. He served in the Navy Air Corps as a flyer from 1942-43 in WWII.

He married Marion Brown in 1944 in the Salt Lake Temple and they have two sons, three daughters, and nine grandchildren. He is the owner of Taylor Construction

Company and has been self-employed as a General Contractor for 40 years.

Vern was introduced to S.U.P. by Phil Robbins during the construction of the National Headquarters Building. Vern helped with some of the inside work. He has served as a Chairman in the Days of '47 and built two floats and one handcart, winning an Honorable Mention. He is a Past President of the Holladay Chapter. He served as trek master for two years. He presently serves as Salt Lake East Area Vice President.

Church experience has included: Elders Quorum President (9 years), Seventies President (7 years), High Priest Group Leader (8 years), Explorer Leader, Stake Explorer Leader, Young Men Supt., Sunday School President, Gospel Doctrine Teacher, High Priest Instructor, Ward Clerk, 2 Bishoprics, 2 Branch Presidencies, 3-year Construction Mission to Brazil, and a temple worker for 11 years at Jordan River Temple. Presently he is the High Priest Leader at Holladay Health Care Branch.

Vern is technically 'retired', but still is involved in serving anyone in need. He grows a large garden and feeds several families and widows with produce all summer. He is a 'SUPER man' in all ways. □

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MESA COUPLE OBSERVES SIXTY-FIFTH ANNIVERSARY



A Methodist parsonage in New Milford, Susquehanna County, Pennsylvania, was the site of the marriage of Howard C. and Florence W. Lane, on April 25, 1928.

The Lanes, now of Mesa, Arizona, and active in the Sons of Utah Pioneers Chapter there, lived on a 280-acre farm there, where they raised alfalfa hay, oats, corn, potatoes and had a large apple orchard. They had the daily responsibility of milking twenty-eight Holstein dairy cows and caring for twenty head of young cattle.

They were blessed with four children — three boys and one girl. Their good life was enhanced with the advent of the gospel in their home. The Mormon Missionaries walked three miles from Montrose and located them.

They were baptized on April 25, 1942, appropriately in the Susquehanna River, not far from the place where Joseph Smith was baptized. It was a thirty-mile trip each week to Binghamton, New York to attend Sacrament Meeting, so they held Sunday School in their home.

Three years later, April 25, 1945, their marriage was sealed in the Logan Temple. They had by this time sold their farm and moved to Hunt, Idaho, where they worked harvesting potatoes.

The next year they moved to Mesa, Arizona, where Howard worked, first for Marion Turley, then Gail Dana, running a cotton picker. He then got a job

at Motorola, where he worked until his retirement in January, 1971.

Florence held many church positions through the years and was employed by the Mesa Public Schools as an accountant.

Upon retiring, they were called on an LDS Church Mission to Manitoba, South Dakota. Due to an unfortunate fall, Florence was hospitalized, but she made good use of her time and got several of the nurses interested in the gospel. They were sent home for six months while the injury healed, then received a call to the Tallahassee, Florida Mission, where they labored in Georgia and Alabama.

Upon their return home in 1976 they accepted a call to be workers in the Arizona Temple, where they still serve. Their oldest son and his wife serve in the temple with them. Their second son drives a tour bus for Arrow. Their third son manages an electrical store. Their daughter and her husband own a country grocery store in Sahuarita, Arizona. In addition to the four children, the Lanes have 29 grandchildren, 31 great-grandchildren and 8 great-great-grandchildren □.

NAME

MEMORIALIZATION

Kimball Nelson	2	TP
Jeanne Brown	1	Hol
Leland Paxton	2	CR
Edgar Todd	2	EMC
Don Schurtz	2	TQ
Leland Davis	4	Hol
John Huefner	2	EMC

TILE

Frank Hunsaker	BE
Elbert Epperson	BE
Allen Lundgren	CR
Vernard Johnson	CR
Harold Forbush	ER
Sanford Forbush	ER
Sanford Forbush	ER
John Kirby	ER
Albert Mackley	ER
Francis Fenton	ER
Sanford Forbush	ER
Elmer Forbush	ER
Lowel Perkins	Hol

NEW MEMBERS

Bill J. Anderson	AL
Orrin Eldredge Baird	BE
M. Russell Ballard	AL
August H. Barstow	AL
Dee Lewis Busenbark Jr.	BE
Darwin C. Christensen	BE
Robert B. Clay	SD
George R. Cox	GAS
Wilbert A. Cross	BE
H. Clyde Davis	AL
Oliver Miller Dunn	BE
Theron Paul Folsom	Mills
Lewis K. Fredrickson	JRT
Charles Moses Grant	AL
Stephen G. Hallstrom	Mur
John Claud Haws	BE
Frank B. Hintze	TB
Ray Carl Howell	BY
J. Harvey Jackman	USRV
Wayne R. Janssen	Hol
Edward Max Jenkins	Mills
A. LaRue Lunt	TB
Lynn Wagstaff Miller	AL
Donald C. Olsen	RR
Bruce H. Osborne	CC
James Ivan Owen	AL
Earl H. Peirce	AL
William C. Porter	Cen
Philip Longstroth Richards	AL
Donald O. Schiffman	AL
Paul A. Shaffer	Cen
Lavorn G. Sparks	AL
Glen C. Terry	AL
Merlin J. Thompson	JRT
Frank R. Tidwell	Cen
Sanford S. Walker	SD
Douglas John Whittaker	BY
James Harlan Wood	TF
Harvey B. Zilm Jr.	RR

Is your chapter here? Many of the chapters are busy bringing in new members. If your chapter is losing ground in membership, maybe you had better take a good look at the reason.

We would also like to encourage you to take a good look at any new applications. Is the name and address there and correct? And second, but very important....IS THE CHAPTER THEY WILL BE JOINING, ON THE APPLICATION. If the chapter isn't listed, they will be put down as AT LARGE members. Is this what you want?

LIFE MEMBERS

2470 Philip L. Richards	Oly H
2471 Harold Himle	Oq Mt
2472 Edward Max Jenkins	Mills
2473 Bill J. Anderson	BY

WASATCH STAKE TABERNACLE

by Vernon J. Murdock

Preserving our heritage is the Wasatch Co. D.U.P.'s highest priority and since preserving our heritage is our first priority and since we are very anxious to have a home of our own (museum) we have had permission from Vernon Murdock, local Wasatch Stake artist, to have prints made of his beautiful oil painting of the Heber Tabernacle. This beautiful building located in Heber City, Utah was originally built in 1887 and dedicated as the Wasatch Stake Tabernacle in 1889. 100 years later it was completely restored and re-dedicated as the new city offices.

This is a fund raiser and we hope to sell many prints of this beautiful tabernacle depicted as it might have looked at the turn of the century.

In 1887, President Abram Hatch realized the need for a Stake Tabernacle. He rallied the people to the cause and built the entire structure with donated labor, materials or cash. Youngsters and older folks would save pennies and nickels, and when they had 25 cents, make their contribution. This beautiful building was dedicated on May 5, 1887. Today, 100 years later through contributions much like the first time, it has been fully restored and re-dedicated as a preserved landmark.



WASATCH WAVE - May 4, 1889

"The Stake House is finished and cleaned in beautiful style ready for dedication tomorrow. Conference visitors are expected to clean their feet before entering the building and leave their knives and pencils and tobacco at home."

Published by Wasatch County Daughters of Utah Pioneers (801) 654-3666.

HOW BEAUTIFUL UPON THE MOUNTAINS

According to information from "How Beautiful Upon the Mountains, Wasatch County History" published in 1963, there were approximately 50 families who established homes in the Heber Fort in 1859, when the first settlers came to the valley.

From the inscription on the Old Heber Fort Monument, Daughters of Utah Pioneers, No. 253, the fort was built as protection from the Indians. Homes built of cottonwood logs and joined together formed the outside walls of the fort. A school house was built within the fort which also served for church and socials. In 1860, the fort was enlarged to house 44 families. The marker was dedicated July 21, 1959.

In the expansion and development of Heber, land was sold around the marker which left it in an undesirable spot. It was moved and rebuilt by the Sons of Pioneers, from this area. Most of the Sons have wives who belong to the D.U.P. and so there is a real spirit of cooperation between the two groups.

Because of demand for the very fine 1200 page history, "How Beautiful Upon the Mountains", which has been out of print for 20 years, the Wasatch County D.U.P. decided to get a second edition published this year. It will be available by the third week in July and can be picked up in the City Offices (Old Tabernacle) or mailed out. This has been a service project and so the cost kept at an affordable price.

ORDER FORM FOR

How Beautiful Upon The Mountains, Wasatch County History & Wasatch Stake Tabernacle 13 x 20 Prints

____ Books ordered (\$35.00 per Book) _____

____ Prints ordered (\$25.00 per Print) _____

Add \$4.00 *per item* (postage and handling) _____

or Pick up at Heber City Offices (Old Tabernacle) 3rd week in July.

Total Amount Enclosed _____

Name _____

Address _____

City, State, Zip Code _____

Phone Number _____

Send to

Wasatch County DUP

P.O. Box 146

Heber City, Utah 84032

Reno/Sparks or Bust... 1993 Encampment

Sponsored by the Eastern Sierra Chapter of SUP
Don Watts, Chairman

September 23, 24, & 25, 1993

Historic and Scenic Highlights:

- Donner Party Trail and Donner State Park • Mormon Emigrant Trail
- Mormon Battalion Members Trail • Mormon Station - First Settlement in Nevada
- Virginia City and Comstock Lode Area • Reno, Carson City, and Sparks, Nevada
- Lake Tahoe, Donner Lake and Pyramid Lake • Sierra Nevada Mountains
- Wm. Harrah National Automobile Museum • Museums-Sparks Heritage Foundation Nevada
- Historical Society, Harolds Club Gun Collection
- Wilbur D. May Museum, Nevada State Railroad Museum • Nevada Museum of Art

There will be guided tours, great food, fun and entertainment in an area that never sleeps.
Come by car, plane, train, tour bus, R.V. or camel caravan, but be sure and come.

Enjoy the great warmth and hospitality of northwestern Nevada.

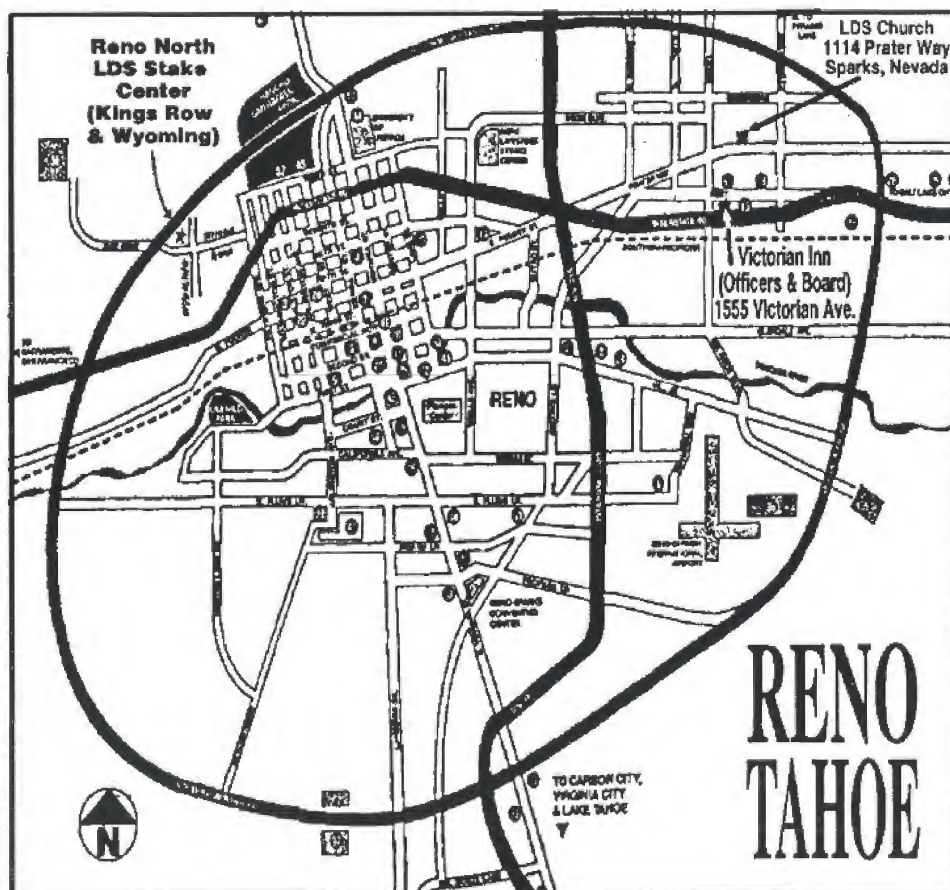
There are many motels, hotels, and R.V. facilities available. Motel rates start at about \$30.00 and go up. Sparks will be the center of activity and most meetings and meals will be in Sparks.

The nearest motels are as follows:

Victorian Inn 1555 B Street/Victorian Ave. (702) 331-3203

Motel 6, 2405 B Street/Victorian Ave. (702) 358-1080

Blue Fountain Inn, 1590 Victorian Ave. (702) 359-0359



**Make reservations early
since September is one
of the busiest months of
the year in Reno.**

**For additional
information call:
Don Watts
(702) 358-4900 or
send mail to Eastern
Sierra Chapter, SUP
846 B Street/Victorian
Ave.
Sparks, Nevada 89431**

**Don't
Miss This
One**

REGISTRATION FORM - 1993 ENCAMPMENT

SUP ENCAMPMENT SEPTEMBER 23, 24, and 25, IN SPARKS, NEVADA
PRINT YOUR NAME AS IT SHOULD APPEAR ON YOUR NAME TAG:

MEMBER _____ SPOUSE _____ PHONE _____

ADDRESS _____ CITY _____ STATE _____ ZIP _____

Basis registration fee is \$85 per person. This pays for all meals and programs, your packet and all the other unseen costs associated with the encampment. Your Early Bird Discount is \$10 if you register on or before July 31st. \$75.00 until July 31st - \$85.00 thereafter.

SCHEDULE OF EVENTS

DAY ONE - THURSDAY, SEPTEMBER 23, 1993

1114 Prater Way, LDS Church, Sparks, Nevada

Registration and getting acquainted from 1:00 to 5:00 p.m.

OPENING BANQUET AND PROGRAM 7:00 P.M.

DAY TWO - FRIDAY, SEPTEMBER 24, 1993 - FULL DAY OF ACTIVITIES

Tours and Special Programs

Breakfast 7:00 A.M. Prater Way Church

Leave Sparks 8:00 A.M. Traveling in chartered bus or your own transportation (Full day bus ticket will be \$12.00 per person)

Arrive at Donner Lake and the Donner Party Museum 9:00 a.m.

Arrive at Lake Tahoe for a box lunch special 12:30 P.M.

Arrive at Genoa (Mormon Station) 2:00 P.M. participate in the Little Pioneer Town's Annual Candy Dance celebration and plaque dedication

Arrive at the historic Bower's Mansion and Park 5:30 P.M. Barbecue Dinner and Mansion Tour

Arrive back in Sparks at 8:00 p.m.

DAY THREE - SATURDAY, SEPTEMBER 25, 1993

Prater Way Church

National SUP Business Meeting for all delegates 9:00 to 11:30 A.M.

Reports, Elections Etc.

Ladies Program

Awards Luncheon 12:00 noon

Afternoon on your own

Sparks and its neighbor city, Reno, have wonderful accommodations available.

Please let us know if you need assistance.

We can provide member homes also as well as accommodations for your own RV.

MAKE CHECKS TO: EASTERN SIERRA CHAPTER SUP

Registration Fee: ☐ Basic ☐ Early Bird

SEND REGISTRATION TO: Don Watts

Member \$ _____

846 Victorian Avenue

Spouse \$ _____

Sparks, NV 89431

Bus Tour (\$12.00 each) \$ _____

Total \$ _____

If you have a question, problem, or suggestion,

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DAVID LEWIS DIARY

(Now in S.U.P. Library)

Five of the eight sons of Neriah Lewis of Franklin, Simpson County, Kentucky, joined the Church of Jesus Christ of Latter-day Saints in the 1830's. All left an enduring legacy of posterity, influence, or deeds in behalf of the church. Four (Benjamin, Tarleton, David and Neriah) left large families, and their descendants now number in tens of thousands. The fifth, Beason, died childless, but his memory is still green in Richmond, Utah, where he is known as "Uncle Beason", and tales are still told of the generosity of his wife and him, and of his beautiful home stock and equipment.

Benjamin died in the massacre at Hawn's Mills, but his children were cared for by his wife, exhibiting a bravery and faith beyond understanding until her death a short time later, and then by his brothers. His descent have also made their mark—Ben Lewis, former executive vice president of B.Y.U., and his engineer brother Walter, both of Provo, are two.

Tarleton, also at Hawn's Mill, carried a bullet in his neck until he died, but lived to be the first bishop of Salt Lake City in the first days of the immigration and then led the colonization of Parowan. There is extant excerpts of a speech he

gave Prior to the Mountain Meadow Massacre, outlining the needs of the Saints in relationship with the Indians.

Norah was the youngest and smallest of the five who joined the church, but was accounted the strongest man in Richmond. He stood six feet one inch. He became "one of the church judges" because of his common sense and kindness, and also the father of William Tarleton Lewis, after whom Lewiston, Utah was named and the first bishop of Lewiston as well as the first stake president of Benson Stake; the father of Benjamin Marion Lewis, for forty years the Bishop of the first Logan Ward; and of Neriah Robert Lewis, the first Bishop of Oxford, Idaho Ward.

David Lewis, whose journal is now in the library of the S.U.P., lived through the Hawn's (his spelling) Mill Massacre. Although not wounded, five bullets passed through his clothes. His eyewitness account of the massacre is gripping, and the atrocities of the three hundred treaty-breakers who came galloping to the mill are sickening. However, in order to really appreciate the sacrifices of the early pioneers, such accounts ought to be read and re-read.

George Alley, son of Mills Chapter

by Dr. Stephen L. Alley, Mills Chapter member John R. and Mary Backman Alley (and his family) were transferred a few years ago to the Midwest, and made their home in Franklin, Simpson County, Kentucky. George's wife, Debbie, learned that her husband's 5th great-grandfather, Neriah Lewis, had been born in Simpson County, near Franklin in 1816, and that his older brothers, Samuel and David, had also been born there in 1810 and 1814, respectively. She further learned that David had kept a journal describing the house and farm, and she determined to try to locate them. She succeeded in doing so, and found that the huge old home (Neriah Senior had twelve children) was now in a rest home and called "The Lewis Memorial Home." Photographs taken by John and Mary show that one hundred and eighty-plus years have only conferred dignity and grace to the Lewis homestead.

Debbie found a copy of the journal in the Simpson County Library, which credited the copy as coming from the Salt Lake Genealogical Library in Salt Lake City, Utah, although the writer has been unable to find it. She copied the journal and from her copy the one in the S.U.P. Library has been made. □

SETTLEMENT CANYON CHAPTER

The Settlement Canyon Chapter of the S.U.P. took a trip to the Hardware Ranch in Hyrum, Utah on February 15th. Thirty members, including their spouses, spent a relaxing day at the ranch, enjoying the spectacular country side and the majestic animals at the elk feeding grounds.

We met at the Senior Citizens Center in Tooele at 9:00 a.m. and bussed to Hyrum. After a barbecue lunch at the ranch we rode the sleighs out to where the elk were feeding. It was very cold but we enjoyed it. On our way back we stopped at the Gossner Cheese Factory in Logan and picked up some goodies.

We stopped at Lake Point on our way home and viewed the beautiful elk herd that were being fed there. Everyone had fun and enjoyed the trip. Trek Master George and Virginia Gray were in charge and did an outstanding job in organizing the trip.

We are happy with the growth of our chapter and the activity of our members. We have recently added 4 new members to our group - John Thomas, Dean Zentner, LaGrande Quarnberg and George McKellar.

We want to thank our Past President, Rex Bennion, for all he has done.

We also want to express our appreciation to our new President, Willard Atkin. We want to say thanks to a man who has stuck with us for many years as our Secretary-Treasurer, Max Durrant. We want him to know how very much this chapter appreciates his dedication. □



OGDEN CHAPTER RESTORES PIONEER HANDCART

On April 9, 1993, Julius H. Geilman was honored and presented a replica of the Mormon Handcart that is on Temple Square. The occasion was Ladies Night for the Chapter. The inscription read: "Our Modern Handcart Pioneer from the Ogden Chapter SUP."

Julius and Wm. Terry attended a meeting in Belevue, Iowa, where John H. Weber, Mountain Man, was honored, and a park was dedicated to his memory. The cart was found in an antique shop in Iowa. It was purchased by the Ogden Chapter for the sum of \$400.00 and was brought to Utah in 1988 in pieces. After considerable time it was restored to original shape with the exception of one spoke and four slats.

Julius has exhibited the cart from Cache Valley at the Western Festival to the West to Cedar City, where the monument was dedicated to Nellie Unthank, a pioneer who lost her legs due to frost bite in the Willey Martin Companies. He has shown it at three State Fairs, two County Fairs, parades in South Ogden, Riverdale, Washington Terrace and Roy. Two showings were at the Daughters of Utah Pioneers Jubilees, several showings at Sons of Utah Pioneers meetings, churches, Weber County Library, etc. He also showed it at the National Encampment of the Sons of Utah Pioneers at Provo, Utah.

Up to date in 1993, the cart was displayed at the dedication of the Roy Historical Museum, Washington Terrace fourth graders and at a Mutual Meeting at an LDS Ward.



Hundreds of hours have been spent on research, hundreds of dollars spent and hundreds of miles traveled in an effort to display the cart to hundreds of people.

Julius and his wife, Irene, when occasion permits, dress in pioneer clothes and tell the story of the Handcart Pioneers.

From 1856 to 1860, ten companies crossed the plains. The records available show 2962 people were involved. There were 635 carts and 50 support wagons. About 250 people died on the trail.

This is a great story of the sacrifice and the heritage of the Mormon Handcart Pioneers. □

Pioneer Day at the Park

by Richard Thayne

The Sons of Utah Pioneers sponsored a great event this year. The Welch Festival, held at BYU, was a wonderful program.

Another great program will be held again this coming July in Provo when the George Albert Smith Chapter opens the Pioneer Village and Museum to the public for the annual July 24th Program. The village is located in the North Park.

They are planning a new event this year. A tool of the Pioneer farmer will be demonstrated. It is a structure where hay is placed at one end, then the horse to be shod, walks into the other end and the gate is closed. A brace on each side makes it possible to put a shoe on each foot by simply raising his leg.

There will be mountain men, Indians, and all kinds of pioneer skills demonstrated. It is an interesting and informative outing for parents and their children or grandparents, etc. We hope everyone will feel free to bring their talents, costumes and friends and join us for this special occasion.

We invite and encourage anyone living in the Provo area to join our George Albert Smith Chapter. We were the first chapter in the SUP and we are going strong. A great group of people.

Don't forget....July 24th, Pioneer Day....spend it at our Pioneer Village. □

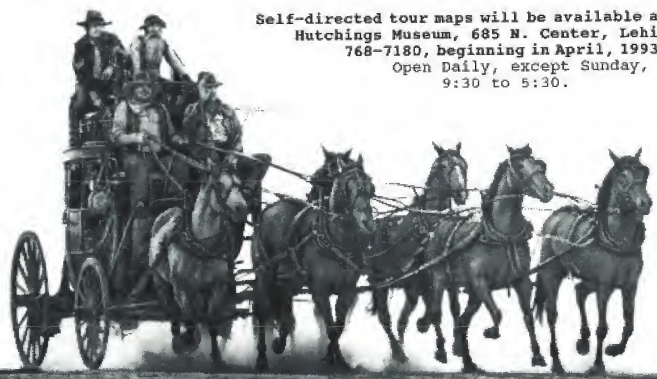
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Self-directed tour maps will be available at Hutchings Museum, 685 N. Center, Lehi, 768-7180, beginning in April, 1993. Open Daily, except Sunday, 9:30 to 5:30.



EAGLE ROCK CHAPTER

Each year the Upper Snake River Valley Historical Society has honored an area historian for their contribution to the preservation of history. This year the honoree was Harold Forbush. Judge Forbush began his interest in history in Teton Valley in the 50's and 60's by taping the stories of many of the families living there. His contribution to the oral history of Idaho numbers in the hundreds of tapes. When he moved to Rexburg he changed his emphasis to writing. He has co-authored a couple of books and written several on his own. The latest book chronicles the history of education in the Upper Snake River Valley and is on sale at the Teton Flood Museum or from Harold himself. He is now retired and living in Idaho Falls so that he can be closer to the temple which takes up much of his time. Congratulations to Harold for his contribution to Idaho.

We have some exciting publications at the Teton Flood Museum. The series on "Campfire Tales" is growing each year with the latest edition "Fishing Tips". These "Tales" include stories of Eastern Idaho that have been gathered over the years. They also include the Centennial Farm Families of the Valley. Lost Treasures are detailed in one of the "Tales" Books. Another new book at the museum is the result of the Madison County Courthouse Restoration Committee. It is a history of the county that has been assembled by several authors.

The Rexburg Bell is scheduled to arrive in town on the weekend of March 20-23. It will take a little time to assemble a display for the entire collection of the U.S.S. Rexburg but it should be done sometime in May. Make sure your plans include a visit to the Museum. □

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PALMYRA CHAPTER

by Keith Davis, Historian

The Palmyra Chapter held its April meeting with a tour to Spring City, Utah and a visit to the Spanish Fork and Fairview Museums. President Irwin Curtis was the Tour Guide and the day was well planned and enjoyed by all.

Our first stop was at the Daughters of the Pioneers Museum in the Veterans Memorial Building in Spanish Fork. LaNora and Grandon Allred were in charge of this part of the tour. This museum contained many pioneer items, such as clothes, tools, pictures, home furnishings, military items, baby care items, books and most things related to the pioneer living.

President Irwin Curtis soon had us aboard the bus and heading for Spring City. As the bus was traveling, Irwin conducted a short meeting. Kenneth Wehenkel opened the meeting with a prayer. Irwin told about and noted some of the important locations on the way up Spanish Fork Canyon. He told about Castella as a resort and how the train carried passengers to this location for a day's entertainment. We stopped at the "Slide Area near Thistle and Billy's Mountain". Beatrice Wehenkel led the troop in singing and Frank Gull played his harmonica.



When we reached Spring City, Mrs. Tessie Pyper met us in front of the L.D.S. Church built in 1902. She greeted us on the bus and invited everyone inside the church to see the great workmanship they had in the early 1900's. She said

they had many good stone masons in those early days and woodwork was outstanding. The Chapel had a cantilevered balcony and had huge coved ceilings and exposed beams. We toured the newer addition that had beautiful woodwork. At the end of the church tour we sat in the Chapel and she told of many interesting things about the church and the town of Spring City.

We then boarded the bus and Tessie gave us a guided tour of the city. Some of the locations visited were: Endowment House/School House, Relief Society Granary, Allred House, Carlson House, Public School, Old Cemetery, and the houses of Orson Hyde, Monson-Larsen, Erickson Behunin-Beck and Crisp-Allred. Also a 2nd Cemetery where Orson Hyde is buried.

We then journeyed to the Fairview Museum. This is an old School House converted to a museum. This Museum was opened especially for us by three ladies of Fairview. The two story building was full of all kinds of Pioneer antiques of Pioneer living. We saw a bedroom and kitchen setting, living room and work area scenes. There were displays of many artistic people and of the "tradesmen" of the pioneer days.

Outside this museum were displays of pioneer's wagons, road equipment, tools of many tradesmen, sheep wagons and many other items showing how hard the manual work was in the pioneer days.

This concluded a delightful day of pioneer history. □

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MURRAY CHAPTER

The Murray Chapter has been busy so far in 1993. We are trying to promote the National programs and benefit from the growth and activity.

We have several new members and have broken the mold, so to speak, by their being under 50.

Thru the early months we have had our monthly meetings and been entertained and educated by singers, dancers and speakers.

There are plans being made for treks in the near future and a tour to the National Encampment in September.

Our May dinner was held at the National Headquarters Building. We had a tour of the building and library. We expect to generate some interest in memorializing our pioneer ancestors, and in making donations of our histories and biographies to the library.

We are in the process of writing our chapter history and hope soon to be able to deliver it to Sister Youngberg at the library also.

We are off to a very good and productive year for the Murray Chapter. We have plans to build one of the markers on the Pioneer Trail for the Centennial of Utah's statehood and the 150 year celebration of the arrival of the pioneers.

We have things to do now, and plans for the future to carry us on. We are trying to maintain life and vitality in our organization and make it produce fruits that we will like to be known by. □

PIONEER HERITAGE

CHAPTER TREKS

by D.H. Fowler

On Thursday, May 13th, Rex Curtis, our Chairman for Treks, welcomed approximately thirty of our chapter members and their wives to a special tour of the Salt Lake Temple exhibit at the Church Museum of History and Art. Rex ushered and explained the new showing of "The Mountain of the Lord's House: The Construction of the Salt Lake Temple, 1853-1993". The trek featured the history of the Temple from Brigham Young marking the spot to its dedication. Rex is a tour guide volunteer and was able to describe the history, art, and some of the trials of those involved in preparing this house of the Lord. The exhibit will be available for those interested until the end of February, 1994.

We are also planning a trek of the Salt Lake Cemetery on June 10th. Rex Curtis will lead us in a tour of some of the gravesites of early pioneer leaders and members of the Church and community who were instrumental in the establishment of the State and City. It will give us a chance to reflect upon the lives of these pioneers and their hardships and achievements.

We are evaluating the possibility of a trip along the Mormon Trail from Hennefer to Salt Lake City later in the summer. □

SALT RIVER CHAPTER

by Paul J. Updike

The Salt River Chapter is actively engaged in keeping the members happy and active. The current chapter president is a man who is determined to put our chapter on the map. Ken Mangum is a Superior Court Judge in Southern Arizona but still finds the time to be actively engaged in the Sons of Utah Pioneers.

At our May Meeting, we had Reed Bills talk to us in a very informative meeting. He is currently working with the church record extraction program. It was interesting to learn how the church is progressing in the extraction program.

President Mangum's father has been a life member for many years. He was a City Judge for thirty five years. His mother was originally from the Colonies in Mexico. With this background in the church and SUP, we look forward to great things this year.



President Mangum, his wife and children currently live in the Downtown Ward in Central Phoenix. He filled a mission in Spain.

Our next meeting in June will feature our returned missionaries who served as public relations missionaries in China. It should be very interesting. □

Taylorsville-Bennion Announces New Board



Front Row - L to Rt: Bruce Wasden, Pres. Elect; Dr. Leon Christiansen, Pres.; Richard Savage, Dir.; Ralph S. Mackay, Sec./Treas.; Joseph Smout, Dir.; Donald Frame, Dir.
Back Row - L to Rt: Stephen Peterson, Dir.; George Lambrum, Dir.; Neldon Parker, Dir.; Richard Forsyth, Dir.; Henry Hintze, Dir.; Edgar Todd, Past Pres.

We are very enthusiastic and we anticipate a great year with our new President, Dr. Leon Christiansen. □

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TAG-A-LONG CHAPTER

by Joyanne Vincent

It was just after 8:00 that morning. We all had arrived at the appointed meeting place, Flaming Gorge Dam, but the Sheriff hadn't showed yet. Each man had alined his wagon (truck / R.V.) side by side up to the "hitchin' post." For a short time small conversation ensued—then something came around the bend. All heads turned, and it drew quiet for the time it took the vehicle to slow, pull into the corral and shut the horses down.

Someone murmured, "It's the Sheriff!" Out stepped an averagely tall man, slender of build, clean shaven and clad in bluejeans, boots and a leather vest that covered a bright red and black shirt. To finish it off he wore a black hat with gold banding, the pitch rounded down right where his eyes met and the side brim curved poetically up—the way you'd comb back a thick sideburn, so as to hear a twig snap at a hundred feet. Yep, it was the Sheriff, out of Vernal, and he had come to lead us (Tag-a-Long Chapter) into the notorious Brown's Park, the area where cattle were rustled, murders committed and the "Wild Bunch" hung out. He cautioned the women and children, then the journey began.

We followed him to old John Jarvie's ranch. Here we viewed the dugout that John and Nellie lived in for the first year



they were married. The same dugout that once hid Butch Cassidy and the Sundance Kid from "the Law." We saw the spot where John operated the only ferry on the Green River between Rock Springs and Vernal. A key crossing for travelers of that day. He built a successful general store, a blacksmith shop, icehouse, corrals and a waterwheel to carry water to his orchard, animals and crops.

Four graves lie not far from the blacksmith shop. One is Jesse Ewing who lured men into partnerships in his mine, then swindled them out of their money. He was eventually murdered in a dispute over a loose woman. Next to Jesse is one of the men he murdered, an 18 year old boy named Robinson, who beat him at cards and won his money. The last two graves harbor the first Mayor of Cheyenne, H.M. Hook and another traveler named Young, who both drowned in accidents on the treacherous Green River near by.

Jarvie himself was tragically murdered outside his store by two robbers who were identified, but never apprehended. The Sheriff knew the history of this place, and the struggles that tested them there.

Next we crossed the well known swinging bridge in our "wagons" while the Green River rushed below us. At this point we knew there was no turning back. The spirit of the land and

times began to absorb us—to silently, magnetically whisper in our ears, "There is more, come see, come see."

The Sheriff could see our resistance deminishing so he gave the order, "Move on!"

With great anticipation we arrived at the original Bassett Ranch and Family Cemetery. The ranch was in a beautiful green, V-shaped valley where several enormous, spired trees firmly claim the land. The cemetery is located on the edge of their ridge. Tho' only 7 or 8 Bassett's lie in the earth here, the air of control and fearless determination is strongly felt. The Sheriff stood by the worn iron fencing and began his tales of Josie and Ann Bassett. The women were tough, intelligent, shrewd, fashionable, cultured and relentless in personal demands. They consorted with the good and bad on both sides of the law. This Sheriff had actually known them both. He told of their wild ways, their good acts, their hurts and successes. They were the "Belles" of Brown's Park.

Then the Sheriff spoke quietly, and withdrew a poem ballad from his mind. He remembered, he remembered—and put it in our time. At last, we felt no inhibition and surrendered to our find-the excitement, the past, the folklore....and a cowboy sheriff poet. We had willingly turned ourselves over to the Sheriff as captive prisoners. We now imagined ourselves as part of Brown's Park.

We took in other sites before our trip ended; such as "The Gates of Lodore", where the ancient lake that covered the area emptied out, the four domed "coke ovens" that aided early pioneer smelting efforts, the dinosaur digs and museum, and Old Josie Bassett's last homestead. The place where a woman of leather and legend

ended an era. We visited the first school house of Brown's Park built very near the original site of Fort Davy Crockett and the citizens (good and bad) cemetery. Here the Sheriff "ended the trail" with cowboy twang and verse. He spoke of hard times and firm of the truth. He let the adventures race our hearts, while sadness settled on our minds. This Sheriff was an experienced one, for now he knew that he and Brown's Park had taken us prisoners. □



TEMPLE QUARRY CHAPTER

by Golden A. Buchmiller

Those 600 people who died at Winter Quarters and the hundreds who died in wagon trains and handcarts along the way, died for us, members of the Temple Quarry Chapter were told in May.

Scott Anderson, instructor at the LDS Institute, Utah Valley Community College, also mentioned the Haun's Mill Massacre where early members lost their lives. "It is now up to us to make sure these people did not die in vain."

Anderson also commented on the singularity of the chapter's name during this year when the Church is observing the 100th Anniversary of the completion of the Salt Lake Temple. "You must feel very proud to have chosen the name 'Temple Quarry' for your Chapter."

On the first Saturday of May, 23 chapter members and friends enjoyed a special bus tour of historical points of interest in the Lehi area. Carl Mellor was our guide, but the trip was under the general auspices of the Lehi Chamber of Commerce.

Our first stop was near a monument just off the freeway west of the Point of the Mountain. Its plaque mentioned both the legendary Orin Porter Rockwell, bodyguard of Brigham Young, and the Pony Express Trail that came through the area.

In West Lehi the group was also shown evidences of the old railroad town of Junction. Still-standing pioneer structures were shown in Lehi proper. "While others have torn down their heritage, we didn't — and we now have our old buildings to show to anyone who wants to see them," said Mr. Mellor.

The Hutchings Museum was an educational stop. Each traveler found many items of interest in the unusual museum collections. Dinner was part of the tour and the group was served a most satisfying meal at the Porter Restaurant in Lehi.

Tour members visited the Saratoga Resort in the afternoon and heard of its entertaining and therapeutic role in the early days of the area. Our trip ended with a campground stop near the site of Porter Rockwell's home, a brief bus ride on the old stagecoach road.

We returned to our cars parked on a lot at 90th South via Bluffdale and Riverton. □

DEDICATION OF MONUMENT TO HARRISBURG PIONEERS

by Wells Meeks, Vice President and Monument Chairman



The Cotton Mission Chapter of the Sons of Utah Pioneers were convinced by Verdella Adams of the Washington County D.U.P. that the struggles to settle Dixie had been duly noted with one exception: the town of Harrisburg. In fact, Harrisburg had been ignored when the history of Washington County was written. It was therefore determined that a Monument be built in Harrisburg, dedicated to the noble souls who gave up comfortable homes and left family and friends in established communities to settle Harrisburg.

On a beautiful warm Saturday morning in February, the Sons of the Cotton Mission Chapter met at Harrisburg and moved sixteen ton of rock a quarter of a mile to the monument site. Each rock was hand picked from historic houses and fences and hand loaded for delivery to the opposite side of the freeway. Each succeeding Saturday, for six weeks found

the Cotton Mission Sons in Harrisburg digging the foundation, pouring concrete, hauling sand, block and cement from St. George, acting as hod carriers for the stone mason keeping him supplied with mixed mortar and block for the skeleton, and then rock and mortar for the exterior. After the monument was completed, we hauled, what seemed like, twenty ton of rock away. There's a saying, "that if two Harrisburg rocks are left touching each other over-night there will be three rocks in the morning". That appears to be true.

The dedication of the monument was to be at 3 P.M. Saturday, April 24, 1993. The Plaques for the monument arrived Friday night. Saturday morning the holes were drilled, the plaques installed, and the Monument shrouded in time for the unveiling.

There are two plaques on the monument. One from the D.U.P. telling a brief history of the colorful town. The other plaque, #57, from the S.U.P., identifies the original settlers by family name.

With about 300 people in attendance, the dedication and unveiling ceremony progressed beautifully and musical talent participated in the services.

We invite all who travel through Dixie to take a minute at Harrisburg to enjoy this historical work of art. □



A BRIEF HISTORY OF HARRISBURG, UTAH

Any consideration of the history of Harrisburg has to include mention of the Indian people because they loved it here. They loved the red cliffs, the majesty of Pine Valley Mountain rising up in the West, the cool clear waters of Quail and Cottonwood Creeks. Historians can't come up with how Quail Creek received her name, but there is no doubt but that the Indians named it. They had a trail along its banks all the way to the top of Pine Valley Mountain where a series of springs converge to form the stream. Where Quail Creek spills over the cliffs, the Indians chiseled hand and foot holds in the rock so that their frequent visits would keep them closer to the water. They lived in a small forest of Pinion Pine in Harrisburg that gave them protection from the summer sun. One of the early settlers of Harrisburg said, "that was the most beautiful grove of Pinion Pine that I have seen anywhere in the world". It didn't take long after the white settlers moved in until the lovely grove became lumber and firewood. This upset the Indian dwellers, and although they never did actually attack the settlers of Harrisburg, they did go on the war-path a time or two and ran off with some livestock. Their main grievance was the loss of their grove of Pinion Pine.

Moses Harris was called back from San Bernardino because of the impending "Utah War" in 1858. He spent the winter in the town of Washington, and then in the spring of 1859 he journeyed up the Virgin River to where the crystal clear water of Quail Creek disappears into the Virgin River. We speculate as to where Quail Creek got her name, but we know for a fact that the Virgin River was named because her waters are so muddy that nobody ever saw her bottom, so they named her the Virgin. At the confluence of these two waters Moses Harris and his family, and his married sons and their families, plus a few others (nine families in all) built some wooden shanties and some corrals. They called their community Harrisville. However, after a short time an accidental fire destroyed all of their improvements. Discouraged, most of them settled in Minersville. A year later the Harris families all moved back, but this time they settled a little further up Quail Creek at the present site of Harrisburg.

In 1861 several families were called

from Parowan and other places to help settle Harrisburg, and the population grew to 14 families and 41 souls. Apostles Orson Pratt and Erastus Snow met with the settlers in the home of Moses Harris and organized a dependent Branch of the Church with Moses' son Silas as the President. They named it the Harrisburg Branch, so now, the name Harrisburg was official.

By 1864 there were 16 families and 128 souls residing in Harrisburg, and they decided to build a combined church and school building. They completed the building in one year at a cost of \$800.00. The building measured 18' by 30' and suitable for their needs at the time, but when Brigham Young visited one of their meetings, they were packed in very tight, and he remarked that they should have made the building a quarter of an inch longer.

There were 38 acres of irrigated farm land on which they planted spring wheat. Either they or the grasshoppers harvested the wheat, and then they would plant corn, cane and cotton. Life was hard. However, each family had their own vegetable garden and fruit trees, and grapes grew very well in Harrisburg. Most of them had a milk cow and a few chickens. There were some sheep and they combined the wool with their cotton and made their own cloth. They also made their own dyes so their clothing was colorful.

They lived in their wagons or tents for only a short time, as building materials were plentiful. All of the houses were built out of rock in the Colonial style. Each room had a huge rock fireplace so they were quite comfortable.

The women and children got along beautifully, but the men were continually in trouble with each other. Bishop Covington of the Washington Ward was continually holding court trying to settle Harrisburg's problems. The men were rugged pioneer type with all of them adapted for leadership, and none of them making good followers. Dr. Priddy Meeks said in his journal, "I had more trouble while living in Harrisburg than I did all the rest of my life". With the women and children getting along so well there were a lot of marriages among the families. In fact, after a while everyone in town was related. Maybe that was part of the problem: the men couldn't get along with their in-laws.

By 1874 the population of Harrisburg peaked at between 150 and 200. At

this time Brigham Young, George A. Smith, and Joseph Young came to town and made Harrisburg and Leeds a Ward with Willys D. Fuller of Harrisburg as the Bishop. The Relief Society was flourishing, and they organized a Cooperative Store and had merchandise shipped in to meet their needs.

In the mid 1880's some of the original settlers were resting in the cemetery on the hill, and the younger families began to move away. Even Moses Harris and Dr. Priddy Meeks both moved to Long Valley, Brother Harris to Berryville, which is now Glendale, and Brother Meeks to Orderville.

In 1891 there were so few residents in Harrisburg that all services were discontinued and membership records transferred to Leeds where they then were obliged to attend their meetings.

In 1928 there was one family left, but in 1945 the father died, and the widow and children moved to St. George, and Harrisburg became a ghost town.

In 1959, Dr. Paul S. Arnold, a Dental Physician, Historian, and truly a great man purchased the town site, and had a dream, and the money, of restoring all of the homes into a pioneer village so that people of modern day could live the Harrisburg experience. But, alas, man's progress brought the freeway through Harrisburg and severed and destroyed a magnificent idea.

In 1982, Harrisburg Lakeside Resort was born, and now has an average population of 400 which is more than twice what it ever was before. It is continuing to grow, so Harrisburg yet has a great and glorious future. □

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“THE RIGORS OF GETTING TO ZION”

or

“STRANGE BEDFELLOWS, MAKE STRANGE TRAVELING COMPANIONS”

Thomas and Mary Sudbury Humphreys joined the L.D.S. Church in Mansfield, Nottinghamshire, England in 1849.

Three of their ten children died and were buried in England, but the other seven were all baptized into the church as soon as they were of age.

Their second oldest daughter was Sarah Jane, who was baptized in England in 1852.

The family wished to make the journey to Zion and in 1853 with 228 passengers on board. This was the last ship with any large L.D.S. group of passengers to leave that year due to the weather in the North Atlantic, which was very severe and dangerous to the sailing vessels of the period.

The ship was of medium size, named the “Camillus” displacing 717 tons and at the time was five years old. It was of American origin and was built in a shipyard at Kennebunk, Maine in 1848. Captain Charles R. Day was in command. Captain Day was reported to be a very kind man and very good to the passengers on his ship.

The Camillus sailed from the Port of Liverpool in March of 1853, and spent sixty two days on the ocean from Liverpool to New Orleans, where the family, all very seasick and travel weary, were able to book passage on a Mississippi river boat and travel to St. Louis.

The weather at sea was very “choppy” most of the way and the passengers, many of whom had never been to sea before, became well acquainted with the term “sea sick.”

When the family arrived in St. Louis, the father, Thomas Humphreys, was very ill from the effects of the long sea voyage. Not many weeks after their reaching St. Louis, Thomas died. The doctors of the day said it was “typhoid”, or some other type of illness, but the family believed it was his heart that gave out, as he tried to work on the docks to obtain funds to continue on to Salt Lake.

His wife, now a widow, was left with seven children, very little money and many debts from her husband’s illness. The children who were old enough found work cleaning houses or washing and ironing for people. Sarah Jane, now a teenager, was able to work for a wealthy St. Louis family in this capacity. Mary found employment running a boarding house and thus was able to provide a home and support for her family.

During this period of time, a prominent early church member, “Orson Spencer”, was serving a mission to the Cherokee Nation when he was asked by Brigham Young to go to St. Louis to become the editor of the “St. Louis Luminary”, an L.D.S. paper being published in that city.

While there, Brother Spencer became ill and was put in the care of Mary Humphreys, who was asked to nurse him during his illness.

One day while talking with Mary, he asked her what the greatest desire of her heart was? She immediately told him that it was to be able to go to Zion with all her children. He told her “that if that is what you truly want, the way will be opened to you to be able to make the journey.”

Mary didn’t know how this would be possible, but had faith that it would happen “someday”. Orson Spencer knew that he would pass away soon and unknown to Mary, made financial arrangements with another member of the church to purchase the necessary wagon, ox team and supplies, to make the journey. But with the provision that his body was

to be transported in the wagon to Salt Lake so that his final resting place would be in Salt Lake City with his family and the Saints.

The John Banks Company left St. Louis to travel to Salt Lake City, starting about 12 June 1856 and ended with their arrival 1 October 1856.

At night the wooden packing crate that held the coffin was used as a bed by Sarah Jane Humphreys with her blankets and pillow being placed on top of the crate. This is the way she slept every night all across the plains, walking along side the wagon in the daytime and sleeping in the wagon on her very unusual bed at night.

When asked later in life by her friends and children if she wasn’t afraid to sleep on a “coffin”, she replied that the Lord was with her, and that she knew Bro. Spencer to be a very kind man when he was alive and in her mother’s care. “I knew he wouldn’t harm me while he was alive, and I could see no reason for him to harm me when he was dead” was the answer that she always gave to the question.

Sarah Jane Humphreys later married James William Burbidge and gave birth to several sons and daughters, many of whom became prominent in Salt Lake City, but that’s another story.

Orson Spencer was the first “Chancellor” of the University of Utah and has the honor of a building being named after him on the University of Utah campus.

This article was submitted by Val C. Moore, a member of the Olympus Hills Chapter and a great-grandson of Sarah Jane Humphreys Burbidge. □

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LETTERS

by Stephen L. Alley

The first letter is a single sheet of faded blue paper, folded into the semblance of an envelope, and bearing the traces of a long-crumbled wax seal. Unfolded, the letter tells a story of a plea and rejection, but the back—to us the back is far more interesting:

George Alley, in this late month of the year 1847, sits among a group of Saints, his eyes as theirs riveted on the next speaker. He has searched his pockets for something on which to take notes; ah, there it is, the letter from his brother Joseph, answering his plea for help to make the migration west to the valley of the mountains. He pauses as he takes it in his hand, and reads it again. "I will sell your property and send you the money, and add to it all that you require, if you will only give up this madness and return home bringing Sarah with you. If you will not, then not one cent will I advance, nor help you in any other way." Well. George had expected no better. It had been a forlorn hope. Hephzibah, his beloved elder sister Heph, adds a postscript: "Please come home. Remember,

'Put not thine trust in the arm of flesh.' Trust in God."

That's exactly what they were doing, mused George. Why couldn't they understand that his eldest sister Sarah and he had a testimony that would not let them abandon the infant church?

With a stub of a pencil, he begins to write as the speaker begins to speak. The back of the envelope-sheet is soon covered with jots: "O.P. (Orson Pratt) says the latitude is the same as New York City." "Grass grows in places to stirrups." "Well-watered. Many small streams flow from mountains." "Lake is ready source of salt." "Saleratus beds between Sweetwater and Platte." ("Saleratus" is a sodium carbonate compound, very close to the washing soda of the present, and used for the same purpose.) Above all, the notes convey a sense of hope of safety and security.

The second letter belies the earlier hope. "We as people, knowing our rights, and duly appreciating them in an unusual degree, and being a part and portion of the glorious political compact, feel to honor and defend those constitutional laws and rights, not withstanding the abuse and falsehoods that

are heaped upon us by the most profligate wretches on the earth. This people will be the last to abandon the glorious constitution and its laws, we will sooner dye (sic) in the defense of our dear national rights, and thereby make a sacrifice at the shrine of honor and integrity that shall be our forefathers, ourselves, and to future generations honorable. A monument that the Lord himself will honor." The letter bears the date of May 24, 1856, and is prescient, as the third letter shows.

Writing on June 22, 1858, George shows the preparation being made for the arrival of Johnston's army. "My family at present is located 50 miles south of here, in order to be out of the way of the influence of a debauched soldiery." He speaks of being "contaminated by their atmosphere," and goes on, "This city is entirely evacuated, except for a few men detailed to take care of the crops and other property, there is not a woman in the city, or near it, you can imagine how desolate it looks with the doors and windows boarded up and the gardens most of them unimproved."

There is a note of hope: "The commissioners from congress are here, and



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have made satisfactory investigations and an honorable overture for peace and the enjoyment of our rights, being well satisfied that we have been woefully belied and abused."

The governor issued a proclamation, calling on the people to return to their homes. "But we will wait and see how the cat jumps, whether the army passes through according to treaty. If they do not a bad matter will be made worse, for the city will be laid in ashes." He later speaks of the houses stuffed with straw and men with lighted torches standing before the doors, but on the 22nd of June, "we will hope for a better result and can hardly think they will be so reckless as to break the pledge. We have not yet fired a gun on them, but might have destroyed them root and branch last winter, but that is not our desire." We hope, he says, that the government, upon a very little reflection, will see the folly of the course pursued.

There is an earlier letter (March of 1957) that described the plight of the handcart companies in December of 1956. For once his facile pen seems unable to put his thoughts on paper, and he takes refuge in asking Joseph only to "think of women and their nursing infants hundreds of miles from any settlement, tugging handcarts through the snow, in places knee-deep, and the thermometer down to zero, before any teams could reach them to relieve their suffering." He calls it "tribulation in very deed," and with a touch of awe he says they were full of joy and thanksgiving for what they had achieved. Such, he says, are the sufferings of the saints for

the gospel's sake. There is a touch of "it might have been worse" in his statement that "considering" their terrible trials, there were fewer deaths than might have been expected, but he returns to his admiration of the brave handcart pioneers when he says that many of them froze their hands and feet "in attempting to shield their children."

One wonders if he had regrets when he thought of Joseph's offer in the letter ten years before. Apparently not, for every letter bears his testimony of the truth of the gospel and his joy therein. He even expresses his gratitude to Joseph for the news from Lynn, Massachusetts, and tidings of his relatives there. Yet there is wistfulness in one mention of his dear Heph, as he wonders why he never gets a letter from her or her family. "Do they think they would be stooping too low to write to me?" he asks.

His great-grandson, writing this, thinks they would be honored.

(Note: George Alley's letters were saved by Joseph, and in the 1920's were sent by his granddaughter to George's granddaughters in Salt Lake City. The above material was taken from copies which are in my possession - Stephen L. Alley.) □

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SIXTIETH WEDDING ANNIVERSARY

On June 19th, 1993 Mabel and Darl Bartschi celebrated their SIXTIETH WEDDING ANNIVERSARY at the East Mill Creek Stake Center. A notation on the invitation read as follows: "Please join us in kicking-up our heels (figuratively, of course, and very moderately)" □

EBBY JONES CELEBRATES HIS 100th BIRTHDAY

Two years ago we carried a story of Ebby Jones celebrating this 98th birthday - and now "he just keeps rollin along". He celebrated his 100th birthday on April 18th with a dancing party. They say he has always been young at heart. He didn't get to Disneyland until he was 83!

They say Ebby is younger today than he was as a boy when, instead of playing all day, he spent long, hard hours helping his father and brothers work their Idaho farm.

He has always been active in church work, civic activities, Sons of Utah Pioneers (Oquirrh Mountain Chapter) and Copper Club. Joining in the celebration are his four sons, nine grandchildren and 17 great-grandchildren. □



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HISTORY OF KAREN MARIE CHRISTIENSEN RASMUSSEN

*by Laurel and Richard Tanner
Beehive Chapter*

Karen Marie Christiansen was born at Lunge, Island of Fyen, Denmark, July 26, 1842. Her parents, Christian Nielsen and Margrethe Jensen Christiansen, became affiliated with the Church soon after the missionaries arrived in Denmark, and Karen Marie was baptized when she was eleven years old. Because of her association with the Mormons, other school children treated her cruelly and made attendance at school impossible. However the school teacher, who was also a minister, gave her instruction after school hours, and she learned to read and write Danish well and later learned to speak English accurately and to read English. However, she continued to write in Danish. She had a good voice and helped out in the missionary work by singing at the cottage meetings held in her neighborhood.

In the spring of 1857, her parents left Denmark to migrate to Utah. At Liverpool they set sail with a large company of immigrants, on the ship Westmorland, under the leadership of Matthias Cowley, arriving in Philadelphia May 31, 1857. They made the trip to Iowa City by rail, arriving June 9. There they joined Christian Christensen's handcart company. A wagon company was also organized and traveled under the leadership of Matthias Cowley. Both companies arrived in Salt Lake City September 13, 1857.

Karen Marie was thrilled over the prospects of an adventurous journey when the family set out. However, she was plagued by ill health while crossing the plains and, in spite of her youth, she was allowed to ride most of the way. Andrew Hansen and Christian Nielsen, Karen Marie's father, jointly owned a handcart. Andrew Hansen, who led a cow across the plains, supplied a pint of milk a day for the sick girl. Her gratitude and friendship with the Hansens was life long. She celebrated her fifteenth birthday midway along the trail from Iowa City to Salt Lake.

The weary travelers moved along slowly every day, stopping only long

enough to eat and sleep. Behind them was Johnston's Army and the handcart company preferred to keep out of their way. Some of the advance supply wagons of the army overtook the company on foot and the captain gave a lame ox to the Saints, telling them they could have half of it if they would prepare it for the next evening. During the night a heavy rainfall made the ground so muddy that the army's supply wagons moved very slowly. The Saints pulled their light handcarts out of the ruts and soon the army wagons were far behind. The lame ox was killed and eaten. The next day a band of young Indians helped the women

and children over the streams and that night drove off the horses of the supply train, so the handcart company did not see them anymore.

The family lived in Salt Lake City two years. Karen Marie received many proposals of Polygamous marriage, and to escape these proposals, she urged her parents to let her join friends in Ephraim, so to Ephraim they went. Soon after they arrived in Ephraim, there was a great campfire program one night. There was a tall, handsome young man of 24 dressed in buckskins. He looked thru the flames and saw a beautiful young girl on the other side of the bonfire. He



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fell in love with her immediately—in fact it was love at first sight for both of them. The family has always thought this was terribly romantic.

Morten Rasmussen and Karen Marie Christiansen were married April 1, 1859. They left the same day for Mt. Pleasant, which was just being settled. Morten had spent some time there helping to lay out the city and build the fort. They were among the first settlers of Mt. Pleasant and that became their permanent home. They became substantial, honored members of the community.

The couple was active in all pioneer activities, the church, civic matters, farming, irrigation projects, saw mills, grist mills, thrashing machines, timber freighting for the Manti Temple. They had a reputation for generosity, charitable works, for hospitality and social activities.

Born to them were 12 children, eight of whom lived to raise families of their own. There was first, Martin, who is President Howard Hunter's grandfather, (he is President of the Quorum of Twelve). Next, Sophia Maria, and then Lars Christian, who is my grandfather, and nine others, John, Annie, Erastus, Daniel and Wilford; died young were Mary, Henry, George and Hyrum.

The family home was at first in the "fort". Then a house was built on Main Street. Later a large two story brick house was built. They built the house themselves, even making and firing the bricks. Karen Marie helped, and it is said, handled all the bricks in the house two or more times. The house is in excellent condition and is one of the oldest in Mt. Pleasant. It is on the National Register of Historic Places and has the official plaque by the front door.

Karen Marie's ability to manage was tested and not found wanting. In 1881, Morten responded to a mission call for two years to his native Denmark, and again in 1885 when death took her companion. She managed her affairs so as to hold together the property accumulated, sought no special considerations, but paid her way, completed business matters and made host of friends.

She was firm in the testimony of the divinity of the Latter-day work which had won her heart as a little girl in her native Denmark. Death came to Karen Marie March 19, 1900, at the age of 57.

They were a very close and loving family and had the tradition of presenting each member of the family with a gold watch on their 50th birthday. □

PERSONALITY OF THE MONTH

Martha S. T. Anderson

Born:

February 27, 1912, S.L.C., Utah

Married:

September 15, 1933, S. L. Temple to Wallace F. Toronto

Parents:

Dr. John F. Sharp and Luella Ferrin

Children:

Marion T. Miller,

Robert Toronto (born in Czechoslovakia),

Carol Toronto Davis (born in Czechoslovakia),

Sharp Toronto,

Judy Toronto Richards,

Davis S. Toronto (born in Czechoslovakia)

Wallace F. Toronto and Martha Sharp met by odd chance when I (Martha) went on a summer vacation in what was considered then a "ritzy" place in the mountains.

Pinecrest Inn, vintage 1932, was the only place in any nearby canyon where a group of young girls could stay for a week. There they enjoyed mountain hikes and other outdoor activities—without pitching tents, cooking over fires or sleeping on the hard ground. Dr. and Mrs. Sharp would never allow their daughter to do that sort of thing—even with a group of college girls! Thus the arrangements at Pinecrest.

After driving there, we registered at the Inn and found ourselves on the top floor in a lovely room with 6 beds in it. Activities that evening were directed by an "outdoorsy" young man whom everyone called Wally. In talking later to him, I learned that Wally was captain of the swimming team at the University of Utah where my brother, Harlow "Bones" Sharp (we all had nicknames in our family!) was a star swimmer. That gave us much to talk about.

At summer's end, I had a phone call from Wally, who asked me to go with him to "Peach Days" in Brigham City. After that date, our romance grew. He went with me to sorority parties (I was a Kappa Kappa Gamma) and I went with him to returned missionary parties (Delta Phi), where we danced the night away. Our love flourished, and we were married in the Salt Lake Temple by Elder David O. McKay on 15 September 1933.

Along with everyone else, we had difficulties during the depression: jobs were scarce, money minimal, luxuries rare, even necessities difficult to find or

afford. And children were born. Our first daughter, Marion, was delivered by Dr. Lyman Horne. He and my father exchanged services like that—child-birth for surgery.

Suddenly in 1936, our early lives took a turn that was to change everything. Wally was called to serve as Mission President in Czechoslovakia, a land I'd never heard of until he told me about his mission there. For the rest of our lives we were never far away from that tremendous responsibility. To this day, even without Wally, I am much involved with the Czechs.

I learned their difficult language by attending the Berlitz School of Languages in Prague. When our second child, Bob, was born I still could not talk to my doctor in Czech. However, a nurse spoke enough English for us to get by, so everything went reasonably well with the birth.

I learned the language quickly and took on the many responsibilities of a Mission Mother. Several of the missionaries were older than I, so, of course, they gave me a bad time about that. They said they had almost forgotten, after 3 years in a Slavic country, how American girls looked. They were most complimentary.

As the political climate changed in Central Europe, Czechoslovakia became a hotbed of fear and terror. Finally we found ourselves locked in a satellite of the Nazi regime with German soldiers everywhere. We encountered many difficulties with the officials. Fortunately, Wally spoke German as well as Czech.

We lost four of our young men to a Gestapo jail and were unable to do much

about it for 6 weeks. Wally worked all that time trying to convince the Gestapo chiefs that these young men were innocent of all charges against them. The story is too long to tell here. Briefly, Wally had sent me with our 3 children to Denmark, where we stayed in the mission home in Copenhagen. Mark Garff was Mission President, while Elder Joseph Fielding Smith was there to oversee the evacuation of all American missionaries. Eventually, Wally and the four Elders arrived from the continent, just as World War II broke out in 1939.

With all European missionaries seeking passage to the United States from either Denmark or Holland—along with all the other Americans who found themselves in this “sticky” situation—we were in a terrible mess. Air travel in those early WWII days had not yet come into its own, so we booked passage on anything that would float. We shipped out on the Ernie Pyle, a small freighter with only half a dozen staterooms. The hold was cleared of cargo and fitted with bunk beds, with curtains dividing the men from the women. Huge American flags were painted on the hull and deck to keep us from attack by enemy planes and submarines. America was not at war, so we felt safe behind these precautions. The small ship was on the water for about 10 days before we docked in Boston. We went by train to New York and then home to Utah in a car we bought enroute in Detroit.

We built a small home at 2222-20th East and moved into the Parleys Ward, then meeting in the small white chapel on the southeast corner of 21st South and 21st East. For a few years, Wally served in the bishopric with Jay Eldredge. We lived a “normal” life during the war, when Wally worked at Hill Field.

After the war, he was called back to Czechoslovakia to try to pull the mission together. We followed a year later, our children now numbering five and curiosity as we traveled. Few in the Eastern USA or in Europe could comprehend such a big family, especially one that would travel with just the mother. Crossing the Atlantic, this time on the SS America, was an entirely different experience from that on the Ernie Pyle almost 10 years earlier.

On board was a 1947 Ford that the First Presidency was sending Wally for necessary mission travel. Wally met us all in Le Havre. We loaded the car and

drove across Europe—a sickening scene of ruined cities. Many of the beautiful cities of Europe had been levelled by Allied air attacks. We drove over rubble that had been once-beautiful cathedrals, apartment complexes, railroad stations and homes. I could not believe such utter destruction! Germany was badly damaged. I was glad to get into Switzerland and eventually into Prague, where buildings were still standing.

Wally had rented a beautiful 4-story villa that the members had spent a month fixing up for our family. It served also as a mission home. When missionaries finally started arriving again from the USA, they stayed with us in the villa. My job: “House Mother”. Shopping for food with all the ration tickets I could gather was never easy. We made it, however, and were able to keep our family and missionaries healthy.

As they grew in language and preaching facility, the missionaries were sent to other branches and districts; new ones would come from the States, and the learning-shifting process would begin all over again. Soon we had about 50 Elders.

Then came the biggest blow of all. Communism’s “Iron Curtain” fell on this small country, trapping us all. Wally tried in vain to get a group of 8 missionaries, destined for Czechoslovakia but held at the Swiss border, into Prague. In that he failed. The Iron Curtain could not be raised, lowered or penetrated, leaving us with only about 35 young men plus two young lady missionaries, who made up our entire work force.

For 2 years we tried to keep the Church going. We enjoyed a few conversions and baptisms despite the problems. We were watched every time we’d leave home. No matter in which town or village we planned a conference, we were shadowed by secret police in plain clothes. We soon learned to pick them out from everyone else. They even came to our meetings. We had to send them, in writing, the talks we planned to give—6 weeks in advance. If they did not like what we wanted to say, they sent our talks back, red-pencilled by the censor, and we would have to write them again.

At times I would cringe at some of the things my husband would say in his sermons, knowing what the consequences might be. Soon, some of our missionaries were given expulsion orders because they posed a “threat to the peace and security of the state.” Wally

began sending them home or to England to finish their missions. Finally, Wally was arrested, taken from our home in a big black car with red hammer-and-sickle flags mounted on each front fender. Wally came to my hiding-place in an upstairs bedroom to give me money, in U.S. dollars, plus our train and ship tickets. We had purchased them “just in case”. Wally said: “Honey, I must go with these men. If I don’t come back, please take the children and go home.” He did come home—about 8 hours later—and was able to drive us to the train station. I brought the children home to the USA—again alone.

Back home the Relief Society helped me, because I was seriously ill after our arrival in Salt Lake City. Dr. Louis Moench, a P-4 Ward neighbor, was called in to see me. His first question: “How long has it been since you slept?” I replied “Oh, about 6 weeks!” From then on, all I can remember is waking up long enough to eat what someone brought and fed me, then getting another shot. Eventually, I “came out of it” to find that my father and brother and the P-4 Relief Society sisters had taken care of me, the children in school and even our baby.

Wally was expelled and the mission “liquidated”. Within about two months, Wally was home. Time again to pick up our lives! We did quite well. Things were going along fine until Wally took sick in 1967 with cancer. We fought that problem together until he died on January 1, 1968. Since he had told me to marry again, in October of 1969, I was married to Maurice Anderson. Wally and I had been good friends with Maurice and his wife, Vesta, for about 15 years, first through the Highland Park Church History Group, a “club” we had all joined. When Vesta died soon after Wally, Maurice and I decided that being alone was “for the birds,” so we were married, for time, by President Hugh B. Brown. We were happy together until his recent illness put him into a rest home. I moved back to my former home to live with Marion and her husband, Vern Miller (once one of our missionaries). I am at home here in familiar surroundings, with loved ones in a delightful ward.

(Condensed by Martha S. T. Anderson from “A Cherry Tree Behind the Iron Curtain, a 117-page typescript autobiography, published privately and copyrighted in 1977. It also has been edited for publication here.) □

MISSISSIPPI SAINTS AND THE MORMON BATTALION SICK DETACHMENTS

Brigham Young led the Vanguard Group of Pioneers into Salt Lake Valley, July 24, 1847. Five days later, on July 29th, another group of Mormon Pioneers also entered the valley. These Saints had spent the winter of 1846-1847 at Pueblo in what is now the State of Colorado. This group was made up of about sixty Saints from Mississippi, who had arrived at Pueblo in August 1846, and three "Sick Detachments" that had been sent to Pueblo to winter as the Mormon Battalion made its epic march from Council Bluffs to Santa Fe and on westward during the latter half of 1846.

The members of the Church from the South were under the leadership of William Crosby, Robert Crow and John Holladay and included John Brown. Brother Brown had gone to Nauvoo in 1845 from Mississippi and in January 1846 was instructed by Brigham Young to return to his home and encourage as many Saints who were ready to join the westward migration of the Church, planned for later in the year. He enlisted fourteen families including twenty-four men with a total of nineteen wagons.

They traveled west to Independence, Missouri and then along the Oregon Trail, hoping to find the Mormons under Brigham Young. When they reached the area near Laramie, Wyoming, they learned from some mountain men who were returning east, that there were no Mormons on the trail ahead of them.

Deciding that they had better find a place to spend the winter, they fortunately met a trapper named John Richard, who recommended a mountaineer post called Fort Pueblo at the head of the Arkansas River as the best place available. Richard offered to lead them there. They reached Fort Pueblo on August 7th and were kindly received by the mountaineers and their wives and families.

The Saints chose a spot for their settlement across the river and some distance from the mountaineers and began to build cabins and plant crops. They organized a branch of the Church with Elder Porter Dowdle presiding.

The men who had left their families in Mississippi—John Brown, William Lay, James Smithson, D.M. Thomas, John D. Holladay and George Bankhead—left on September 1st to bring them to Pueblo. They followed the Arkansas River past Bent's Fort and on September 12th they encountered the Mormon Battalion as it was crossing the river headed for Santa Fe.

Upon enlistment of the Battalion, Lt. Col. James Allen, the Battalion's first commander, had given permission to several of the Battalion members to bring their families, wives and children, with them in addition to twenty laundresses, wives of Battalion members, who were allowed to enlist as per army regulations of the time. Col. Allen became ill at Fort Leavenworth and died. He was replaced by Lt. A.J. Smith, who was appointed to lead the Battalion to Santa Fe.

By the time the Mississippi Saints and the Battalion met, several of the troops had become ill and some of the families, suffering also from the rigors of the trail, were beginning to slow down the forward progress of the Battalion. Smith took advantage of the opportunity to send a sick detachment to Pueblo. He assigned a ten man escort, under Captain Nelson Higgins, to take them to spend the winter with the families of the Mississippi Saints.

Two additional "Sick Detachments" were later sent to Pueblo from the Battalion. The second occurred when Lt. Col. P. St. George Cooke assumed command of the Battalion at Santa Fe. On October 18th, he sent Captain James Brown north to Pueblo with eighty-nine men, eighteen laundresses, and most of the rest of the women and children. After marching down the Rio Grande River for twenty-two days from Santa Fe, Col. Cooke sent an additional fifty-eight sick men and one woman to Pueblo by way of Santa Fe, under the command of Lt. William W. Willis.

Approximately two hundred seventy five members of the Church spent the winter at Pueblo. Seven babies were born, nine deaths occurred and one marriage, John Chase and Almira Higgins, was performed.

In general, the health of those who wintered at Pueblo improved. Life settled into a routine. They hunted game, planted and harvested crops, and enjoyed a relatively mild winter. Food was plentiful and military provisions could be ac-

quired at Bent's Fort from the supplies Col. Allen had sent there before the Battalion left Leavenworth. The area abounded with wildlife and they were able to obtain fresh meat. As with most Mormon Pioneer communities, dancing was a favorite form of recreation.

Orders were received from Santa Fe for the Battalion to march to California to be discharged. They left Pueblo, in company with the Mississippi Saints, on April 24, 1847. On June 11th they met Elder Amasa Lyman of the Quorum of the Twelve, who had been sent by Brigham Young to have them follow his group as they headed west.

Upon reaching the Valley, the Mississippi Saints and Battalion members joined with the other pioneers in establishing a settlement. The members of the Battalion contributed to this effort by building, at Brigham Young's request, a Bowery on the Temple lot for the Saints to be able to meet in the shade. Having become acquainted with buildings constructed of adobes, as they traveled through the Southwest, they were able to impart this valuable information to the other pioneers. Their acquaintance with the irrigation methods used in the Southwest was also helpful.

It is evident that these "Pueblo Saints" contributed to helping establish the Church in the Valley as they worked to build a fort, to cultivate fields and establish homes.

Author's Note: The material for this article has been taken from the following publications. Anyone interested in learning more of the details of this subject is encouraged to read them.

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Submitted by Grant R. Dalton, member of Beehive Chapter, SUP, and U.S. Mormon Battalion, Inc., National Staff Executive Officer/Historian. □

THE DESERET ALPHABET

by Donald J. Rosenberg, Settlement Canyon Chapter

When the Mormon Pioneers first came to the Utah Territory, they were basically a nation within a nation. They had to depend upon themselves for everything that they needed from one day to the next.

It appeared that they were going to be required to be self-supporting in all aspects of survival, with this in mind, many enterprising projects were instigated by our leader and Prophet, Brigham Young. Among these were such projects as the Silk Industry, Raising of Cotton in Utah's Dixie, Iron and Steel production in Cedar City, (the first west of the Mississippi) and among others was the DESERET ALPHABET, which this article will deal with.

Because of the immigration of Mormon Converts from many countries, and thus many languages, there was a need to help these people find a common form of written language to study, to read, and to write. The English language is a confusing one to learn because of its many rules and exceptions to the rules, for example, Brigham Young objected to sounding the letter "A" differently in the spelling of Mate, Father, fall, man and many.

In 1975 it was reported by Kenneth Reid Beeley, "English spelling is the world's most awesome mess". From this thought many reformers have offered relief for English spelling ailments, although some of the cures was worse than the original disease. Among the ranks of the reformers were such men as Noah Webster, Benjamin Franklin, George Bernard Shaw, U.S. President Theodore Roosevelt, and last but not least, Prophet Brigham Young.

Brigham Young said he was very anxious that "We should lay aside the old and mysterious way of spelling the English Language, as we have laid aside the mystery in the religious dogmas of the day. We will continue to improve in the whole science of truth, for that is our business, our religion circumscribes all things, and we should be prepared to take hold of whatever will be of benefit and blessing to us".

On April 8th, 1852, Brigham Young announced that the Board of Regents of the University of Deseret was preparing a new method of writing English. The basic idea was to develop a new universal system, primarily so that foreign language speaking converts would learn to read and write English more easily.

From 1853 until 1869 a series of efforts was initiated to introduce the new alphabet. In October, 1853 the committee was appointed, of which Parley P. Pratt, Heber C. Kimball and George D. Watts were members for developing the system. Various opinions were entertained as to what the system would attempt. Parley P. Pratt was in favor of each letter of the new

alphabet representing a single sound, but it was determined this would make the alphabet too cumbersome and too long.

At a session of the Board of Regents in December, 1853, the alphabet was adopted under the name 'DESERET ALPHABET', by which henceforth it would be known. The final alphabet contained thirty-eight characters corresponding to their sounds in English. With the new alphabet, every letter has a fixed and unalterable sound and every word is spelled with reference to given sound. By this method an acquired knowledge of the English language could be learned much more readily. In other words it was a sort of phonetic shorthand. See Appendix "A"

Many of the letter designs were originated by George D. Watts, others he selected from some of the ancient alphabets found in the front of Webster's unabridged Dictionary. There seems to be a relationship between the alphabet and the characters in which the Book of Mormon was written. Characters in the alphabet can be traced with almost certain resemblances between some of the characters by the Prophet from the Book of Mormon Plates.

Learning to use the Deseret Alphabet was easy. A previously illiterate missionary wrote letters home after only six lessons. Some people even kept diaries using the alphabet. In a letter written in February, 1885 by T.W. Ellerback, who was Secretary to Brigham Young, he states that during one whole year the ledger accounts of the President were kept by me in those characters exclusively."

In 1868 two school books, a first and second Primer reader were printed in the alphabet. 10,000 copies of these readers were printed. These readers were printed by the Deseret News Printing Company, Salt Lake City, Utah.

The First Book of Nephi from the Book of Mormon and a complete Book of Mormon were printed in 1869 in New York City under the direction of Orson P. Pratt.

In July, 1876, Orson Pratt once more left his home, this time to cross the ocean to transcribe and publish an addition of the Book of Mormon in the Pitman Phonetic characters, which is believed to be a slightly modified version of the original alphabet, but because of President Young's death, he returned home before the books were able to be published.

The venture for the first two readers cost \$18,500 which was a great deal of money at that period of time. In 1873, Orson Pratt estimated that it would cost 5 million dollars to print a library of 1,000 different books which was an unthinkable expense for such a small population in an economy which depended upon itself.

Even if the Church could afford to print the available books in the alphabet, there were few books to read, and the people who already read and wrote English had little incentive to learn the new alphabet, and there was too little to read for those who were illiterate in English.

Brigham Young thought this new system would tremendously assist immigrants from non-English speaking people, but the tail-less characters and the monotonous unevenness of the lines made the words difficult to distinguish. It was also unfamiliar and unadaptable to CURSIVE WRITING. Another problem was that since pronunciation, which varies, determines spelling, there was confusion even in the same individuals writing.

As in all things relating to the L.D.S. Church, a variety of opinions have been expressed as to the purpose for which the alphabet was adopted, or what it would accomplish. Some

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persons, probably anti or non-Mormons, had supposed that the object of the alphabet was to prevent access to the Mormon books and writings, which is and was and always will be contrary with Church policy. There was no other purpose in the adoption of the Deseret Alphabet other than a desire to simplify the spelling and reading of the English Language.

Within a few years the alphabet fell into dis-use and is now remembered mainly as a curiosity. Thus, the attempt of the Mormon Church and its leaders to develop an easier and more efficient alphabet to be used in teaching children in the schools, and the many converts from various language speaking countries was finally abandoned. With the death of President Young in 1877 all efforts on behalf of the system, came to a halt.

The books have become a collectors item today. I am the proud owner of a copy of the Second Deseret Reader and also the First Book of Nephi. These books sell for approximately \$65.00 and the complete Book of Mormon sells for \$300.00 if you are lucky enough to find one.

The failure to the alphabet system may be compared to any proposal of a new way of doing things by the old saying, "The old windmill may well be old, but it does continue to turn, and it has a nasty habit of snagging those who challenge it, lifting them high, and throwing them contemptuously back down to earth." Such it was with the DESERET ALPHABET.

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Chapter Eternal

WELBY KNIGHT JOHNSON

WELBY KNIGHT JOHNSON, 89, died April 8, 1993. Born July 4, 1903 in Salt Lake City, Utah to David and Amelia Johnson. Married Jennie N. Cottrell in the Salt Lake LDS Temple on September 7, 1927. Graduated from the U of U. Served in the US Army during World War II. He retired from the Post Office after serving 35 years. He was a member of the McKay LDS Ward, serving in the Seventies, stake missionary, counselor in two bishoprics and on the Wells Stake High Council. Active in temple work and the Sons of Utah Pioneers. He was preceded in death by his wife of 64 years and is survived by four married sons, 22 grandchildren and 23 great-grandchildren.

FELIX LOBATO

FELIX LOBATO, 75, died on April 4, 1993 in West Valley City, Utah. Born November 17, 1917 in Cuba, New Mexico to Francisco and Dolores Garcia Lobato. He married Rosa Ramirez on June 2, 1945 in New Mexico. He worked for 25 years with Hall Process. He was a member of the LDS Church, and a temple worker at the Jordan River Temple. Survived by his wife, one daughter, three sons, 5 grandchildren, 3 great-grandchildren, 1 brother and 2 sisters.

Deseret Print Book.

Y B L G D F L L J L P E B L L.

Letter. Name.	Long Sounds.	Sound.	Letter. Name.	Sound.
Y	....e...as in...eat.		B	....p
E	....a " ate.		L	....b
D	....ah " art.		G	....t
F	....aw " aught.		D	....d
L	....o " oat.		C	....che as in cheese.
P	....oo " ooze.		E	....g
			B	....k

Short Sounds of the above.

Y	....as in...it.	P	....f
L	" et.	B	....v
J	" at.	L	....eth..as in..thigh.
L	" ot.	Y	...the " thy
P	" ut.	G	....s
E	" book.	B	....z

Double Sounds.

Bi....as in...ice.	Desh..as in..flesh.
Dow " owl.	Szhe " vision.
Yye	Fur " burn.
Lwoo	Ll
Ph	Jm
		En
		Heng.as in..length.

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